

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

In one of Dr. Savage's latest sermons there is the following paragraph:—

The leading man in my church in the West, on a certain occasion in the old orthodox days, came to me, and said: 'What you are preaching may possibly be true; but I have been trained in the old ideas. They were my father's ideas and my mother's. I have grown up in them, I love them, I am at home with them; and, even if what you say is true, I do not want to find it out.'

Dr. Savage had been preaching the newer thoughts of the day; and this was the result. 'The leading man' had, at all events, the graces of frankness and thoroughness, and, though not many would put the matter as bluntly, we are of opinion that multitudes are in his condition.

The real trouble is that people do not like to be unsettled. They prefer the possibility of being wrong to the disturbance of being set right; and, at the back of all, there is the disinclination to seriously think. 'Bother! why cannot you leave me alone?' about expresses the real feeling of most men; while 'O how shocking!' would suffice to describe the emotion of most women, on the arrival of a new rousing thought about Religion.

The closing words of 'the leading man's' appeal exactly describe the state of mind of the majority who stand out against Spiritualism;—'Even if what you say is true, I do not want to find it out.' What lies behind that pitiable attitude? A strange and pathetic blend of terror, ignorance, resentment, and narrow-minded awe.

Dr. Isaac K. Funk's striking book, entitled 'The Widow's Mite and other Psychic Phenomena,' published in America by the Funk and Wagnalls Company, has been seriously accepted there by several high-class Reviews, notably by 'The Literary Digest,' which says:—

Here is a serious message for those who are in a measure prepared for it. It is perfectly safe to affirm that the study of 'psychic phenomena' has at last vindicated its right to a hearing among thoughtful men. The first 150 pages of this book are devoted to what might be called the Apologia. The critic might suggest that this part of the book would profit by condensation and more orderly arrangement. We find here, however, a frank and full statement of the standing objections of the fearful and unbelieving. There is no flinching, no evasion. The author, who is evidently more than half convinced, yet meets the objector squarely, manfully, with the demand which is worthy of its origin and ages of indorsement by the world's bravest souls—'Come let us reason together.' This apology should be carefully read by all ministers and religious teachers, who as a class stoutly resist everything suggestive of Spiritualism, although the Bible is full of 'psychic phenomena.'

Dr. Funk proceeds on the presumption that a race of immortal creatures pouring by millions daily into the unseen world will surely show some signs characteristic of their nature. 'Intimations of immortality' ought to be one of the commonplaces of Christian belief. Why should it be thought a thing incredible that some, quicker of vision than their fellows, should cry Land! land! while yet the country that 'is very far off' lies like a cloud on the horizon? Why is it not equally credible that those who have gone before should be watching for our coming and wave signals from the distant shore? Holding this point of view, the author constantly insists that the phenomena of Spiritualism ought to be patiently studied and its principles practised until the subtle laws involved are more thoroughly explored and their operation more broadly and seriously applied.

This, from a Review of such independence and high-standing as 'The Literary Digest' is distinctly noticeable.

We opened, with lively expectations, Dr. Wm. Osler's book, 'Science and Immortality' (London: A. Constable and Co.); we close it with astonishment. It consists of about 75 exceedingly small pages, plus a few commonplace notes, of which the first 36 pages are given up to vague fluttering remarks about the faint belief in Immortality in Society generally, and the last 20 pages of which hover around the subject of the part played by the emotions in relation to belief in Immortality. The remainder, the middle 20 pages, just touch the subject of the Essay, but in the flimsiest way:—altogether a thin and disappointing book. The following sentences, towards the close of the book, contain the cream of it:—

Though his philosophy finds nothing to support it, at least from the standpoint of science, the scientific student should be ready to acknowledge the value of a belief in a hereafter as an asset in human life. In the presence of so many mysteries which have been unveiled, in the presence of so many yet unsolved, he cannot be dogmatic and deny the possibility of a future state.

Whether across death's threshold we step from life to life, or whether we go whence we shall not return, even to the land of darkness, as darkness itself, he cannot tell. Nor is this strange. Science is organised knowledge, and knowledge is of things we see. Now the things that are seen are temporal; of things that are unseen science knows nothing, and has at present no means of knowing anything.

The man of science is in a sad quandary to-day. He cannot but feel that the emotional side to which faith leans makes for all that is bright and joyous in life. Fed on the dry husks of facts, the human heart has a hidden want which science cannot supply.

Dr. Osler says, 'of things that are unseen science knows nothing.' That is indeed a surprising statement. Modern science is dealing now almost entirely with things that are unseen. He also says that 'the man of science is in a sad quandary to-day.' It looks like it!

A second edition of Mr. Sturdy's translation of 'Nârada Sûtra: an inquiry into love,' has just been published by Mr. J. M. Watkins. The text is accompanied by a commentary, and both text and commentary lift love to the highest plane of self-denying virtue in the contemplation of

and devotion to the Deity. The highest love is manifest in renunciation, in the identification of self with the object of love. Then it becomes divine.

'Self-healing through suggestion,' by H. H. Brown, editor of 'Now' (London: L. N. Fowler and Co.), is one of a host of books on the subject, and is perhaps as good a specimen as could be found. Anyway, it tells the new familiar story in a bright and racy way; and it tells all there is to be told, which, to tell the truth, is very little, though that little is valuable.

Messrs. Kegan Paul and Co. publish a pretty little book of 'Oriental Poems' selected by Mr. J. M. Watkins from the writings of Sir Edwin Arnold. The poems, five in number, are steeped in 'local colour' as, indeed, all Sir Edwin Arnold's poems are: but their chief value is to be found in their intimate knowledge of two things, seemingly so far apart—the temple-wisdom of the venerable student-priest, and the heart-goodness of the frivolous singing girl. Both are on record in these dainty poems.

#### 'INVISIBLE, BUT NOT ABSENT.'

A correspondent sends to the 'Revue Scientifique et Morale du Spiritisme' the full text, from a contemporary publication, of a speech by Victor Hugo, in which occur the frequently quoted words, 'The dead are invisible, but not absent.' It was delivered in 1865, at Guernsey, at the grave of Mlle. Emily de Putron. We give the main passages:—

'Within a few weeks our attention has been occupied with two sisters. We have married the one, and now we are burying the other. It is the perpetual oscillation of life. Let us bow before inexorable destiny.'

'Let us bow, but with hope. Our eyes are made to weep, but also to see; our heart is made to suffer, but also to believe. Faith in another existence arises from the faculty of loving. The son expects to rejoin his father, the mother cannot consent to lose her child for ever. This rejection of annihilation is the greatness of mankind.'

'The heart cannot err. The flesh is a dream; it dissipates itself. If this were the end of man, there would be no reason in our existence. We are not content with this smoke of matter; we want a certainty. All who love, know and feel that man has no real foothold on earth; to love, is to live beyond death; without this faith, no profound gift of the heart would be possible. Love, which is the aim of man, would be his torture; this paradise would be hell. No! Let us say aloud, the loving creature demands the immortal creature; the heart has need of the soul, and that heart is living. At this moment, it is listening to my words. . . .

'The prodigy of that great celestial departure which we call death, is that those who depart do not go away to a distance. They are in a world of brightness, but they are present, as tender witnesses, at our world of darkness. They are above and quite near. Oh, whoever you may be, who have seen a beloved one disappear into the tomb, do not consider yourself as left by him. He is always here. He is beside you more than ever. The beauty of death is the presence of the departed; the inexpressible presence of beloved souls, smiling at our tearful eyes. The being we weep for has disappeared, not gone away. We no longer see the sweet face. We feel ourselves under his wings. The dead are invisible, but they are not absent.'

'Let us do justice to death; let us not be ungrateful to it. It is not, as we commonly say, a downfall, and a destruction. It is a mistake to believe that, here, in the darkness of the open grave, all is lost. In death all is found again. The tomb is a place of restitution. Here the soul again grasps the infinite; here it recovers its full powers; here it enters again into possession of its whole mysterious nature; it is released from the body, from need, from the burden and the fatality of life. Death is the greatest of deliverances; it is also the greatest progress. Death is the raising to a higher plane of everything that has lived. Everyone receives his increase. Everything is transfigured in the light and by the light. He who has only been honest upon earth becomes beautiful; he who has only been beautiful becomes sublime; and he who has been sublime becomes good.' . . .

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 17TH,  
WHEN AN ADDRESS WILL BE GIVEN

BY  
THE REV. J. PAGE HOPPS,  
ON

'Shakespeare's Spiritual Play, "The Tempest"—A Study of Spiritual Powers.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Dec. 1.—MR. ABRAHAM WALLACE, M.D., on 'The Ultralnormal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.' At 7 p.m. for 7.30.

Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

##### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. W. Ronald Brailey on Tuesday next, November 8th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, November 10th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, November 17th, Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during November, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance,

## A TEST OF IDENTITY.

BY 'AN OLD CORRESPONDENT.'

I have sometimes been asked by those of my friends or occasional correspondents who take an interest in Spiritualism to give them details of a case of spirit return where every possible point of knowledge on the part of a medium regarding the communicator must be held to be excluded ; in short, one that comes up to the canon of evidence set up by the Society for Psychical Research, whose modes and methods of dealing with occult phenomena have never commended themselves to my understanding. My answer to all such requests has been that I have scores of cases where the tests of identity have to me been overwhelming, while at the same time, to an outsider, they could bring no conviction whatever. The case of Abraham Florentine, recorded by Mr. Stainton Moses, occurs to me as being about one of the most convincing instances of spirit return on record, and yet I have no doubt that Mr. F. Podmore or the Society for Psychical Research could abundantly explain it away. To give an instance of the sort of thing which leads, or ought to lead, to conviction in a private sitting, I may mention one case :—

A near friend of ours, suddenly and sorely bereaved of his wife, visited me some time thereafter, and as he had heard of my proclivities, and that one of my family was a clairvoyante and writing medium, I suggested that we should have a sitting. He became very uncomfortable, and I thought would prefer to decline, but without saying anything he sat with us. Very soon the clairvoyante said : 'A. is here' (meaning his deceased wife) 'and she is going to write.' The medium was then controlled to write, and a most touching and beautiful message was written in calligraphy closely resembling that of the departed one, while the other internal evidence of identity was to me very complete and affecting. My friend, after reading the message, said : 'That is from A.', and singular to say there was one word which (although a well educated woman) she would in earth life always wrongly spell with a capital B, and this error was repeated in this message also. He put the message in his pocket, and has never mentioned the subject of spirit return to me since ; but I learned from a friend of his that he was at the time considerably upset by the incident. Now, these are the sort of persons who ought never to attempt to investigate Spiritualism, just because they appear to be in mortal terror of the whole business. To any people who come to me with anxious and intelligent interest in the subject, my reply is, 'Spiritualism is both a science and a religion, and must be studied first by reading its literature and then by witnessing its phenomena, with an open mind guided by common-sense as applied to other obscure problems of life ; but always remembering the alleged communicator is incarnate and can only use the "earthly vessel" as the mode of communication.'

These prefatory remarks lead me to give your readers a recent test of identity obtained through my daughter, and which she communicated to me a few days ago. About four years ago a gentleman belonging to the same profession as myself, but much older, passed on at the age of seventy-seven. We had business dealings for thirty-five years, and though he was only once in my house, at a marriage gathering, we had a good deal in common, being in temperament and disposition very much alike. The medium knew him by sight but had never spoken to him. When in earth life he was a good Evangelical of the old school, who believed in the Bible, made the best of both worlds, and passed on, leaving a handsome fortune behind him.

On three several occasions this gentleman has returned, and I dealt specially in 'LIGHT' with one instance in which his reappearance coincided with a reference to a litigation in which both he and another communicator, named C., had been engaged, and where the evidence was very convincing.

On his recent appearance to my daughter, to which I now refer, he said to her, amongst other things : 'I had a son who was a doctor, and who had got blood poisoning from a patient, which led to his lying in bed for a whole year under treatment ; and to pass away the time he learned to knit stockings and to

crochet ; and look here' (he said to the medium, holding up his foot), 'this pair of stockings I have on was knit by him for me.' Now, the medium knew nothing of this ; but all at once it flashed on me that I did, for I recalled his informing me of his son's return from England with blood poisoning ; of his sale of his practice ; of a series of severe surgical operations extending for weeks at a time ; of his twelve months on his back, and ultimate recovery ; and one day, when his father, the present communicator, announced his convalescence and reappearance when I met him in the street, I had said : 'He must have been tired lying so long on his back,' whereupon the old gentleman said : 'No ; singular to say, he wasn't, for he had learned during his illness to do crochet work and knit stockings ; and his general health was good, so he was rather unwilling than otherwise to get up.' These facts impressed me for a moment at the time, but had long passed into the limbo of forgetfulness and have just now been recalled from the other side and thus, I think, have given me a good test of identity.

Of course the sceptic can say I told my daughter at the time, and she remembered and repeated the incident in connection with a supposed vision of my departed professional brother. To this I can only reply that the incident simply passed from my mind on the day of the conversation referred to, as a matter of no importance, and was only recalled as above stated. The clairvoyante never heard of a son who was a doctor ; she knew absolutely nothing of the family, only knowing the father from having seen him in our street, and got his name from me. Besides, *cui bono?* What good does it do to a lady with a certain gift to tell these things to her father ? As I have often before observed, there is neither 'money nor glory' in Spiritualism at present ; but, on the contrary, plenty of scoffing, incredulity, and even persecution. Moreover, I have further to remark that the incident just recorded is one of a series of cumulative tests given me by the departed one which make me absolutely certain that it is he and no other that has come back to me with the message, which he gave on a previous visit to the medium, 'Death is nothing ; tell your father that from me.'

I hope shortly to deal in these columns with another interesting case of spirit return, but my investigations into its details are not yet complete.

## A HEADLESS APPARITION.

The 'Revue d'Etudes Psychiques' publishes the following interesting account of how a haunting ghost was set free :—

At a small farm in the suburbs of Rouga, Argentine, the farmer noticed that a field next to the river was inundated. Calling one of the workmen responsible for its cultivation, he inquired why it was in that condition. The man stated in reply that every evening before twilight a sort of vapour, or steam, arose from that part of the stream, and after a short time it assumed the shape of a headless human figure. This appearance frightened him so much that he was unable to proceed with his work. The next evening the farmer and three other workmen were on the watch and, sure enough, the apparition appeared as usual. After this a medium was secured and a small circle was held at the farm, at which the spirit manifested his presence, gave his name, and stated that he had been murdered by two of his partners, one of whom worked on the farm. Inquiries were subsequently made, and it was found that the murder had been committed five years before as stated by the spirit. Thereafter the apparition appeared no more.

MURDER REVEALED IN A DREAM.—The 'Jurist' (Law Journal), of St. Petersburg, gives the following account of how a murder was revealed in a dream. A lad named Minai used to run away from his home for days together and then return, like the prodigal son. The only one who sympathised with him was his old grandmother, who tried all she could to restrain him. The last time, however, after waiting a few days, the old lady began to get uneasy. One night she dreamed that she saw the boy, and that he told her not to grieve for him or think of him as among the living, for he was killed, and he mentioned the name of his murderer. The vision was so vivid that she went at once and informed the magistrate. Investigations were made immediately, and the body of the boy was found in a field. The culprits were arrested and punished after confessing the crime.

## A PSYCHIC EXPERIENCE.

I think readers of 'LIGHT' may be interested in an experience which I have recently had, though I am, of course, aware that similar occurrences have been recorded again and again, and therefore that it has no new value for those who are familiar with these phenomena.

In order to give the right setting to my experience I must relate briefly what occurred last week when members of my family had met for experiments. I was absent from home, but received a full account of what happened from my niece, and I have copied her record. I do not aim to give all details of the séance, as if I were making a scientific report; I wish to state sufficient merely to give readers a clear notion of what happened and what sort of impression these occurrences made upon those present. I think this will be more interesting than a minute recital of details:—

October 12th, 1904.

Within two minutes of our sitting down the table rocked violently.

Dr. C. : 'Shall we call the alphabet?'

Table : 'Yes'; and 'W. I.' was then spelt.

Mrs. C. : 'Is it Uncle Willy?'

Table : 'No.' 'S. S.' followed.

E. G. C. : 'You call the alphabet too fast.'

Dr. C. : 'In some circles the table remains raised, and drops at the right letter.'

The table at once rose quietly on two legs and remained so during the calling of the alphabet, dropping at the letters required. We continued until 'Wissvy' had been spelt out, when we gave up the alphabet, saying that the letters made nonsense.

The table rocked for some time, then poised itself on one leg, spun round successively in both directions, then walked carefully on two legs right across the room to the window. A long time was occupied by its gyrations in various directions.

E. S. C. : 'Before the sitting I had an impression of a tall, dark man looking down at the table.'

E. G. C. then owned that she had had the impression of a tall, dark man in English dress during the séance.

Mrs. Y. : 'He must be an Indian.'

Table : 'No.'

Mrs. C. : 'A friend of anyone here?'

Table : 'No.'

E. G. C. : 'I thought he was a European?'

Table : 'Yes.'

We then went through the list of European nationalities, but always the answer was 'No.'

Dr. C., as an afterthought, suggested 'Albanian?'

Table : 'Yes.'

E. G. C. : 'I think the Albanians belong to the Greek Church.'

No one was sure.

Table : 'No.'

(We afterwards found that they are a mixture of Mahomedans, Catholics, and Orthodox Church.)

The séance had continued for an hour and a half when Mrs. C. said : 'I think it is time to stop.'

Table : 'No.'

Mrs. C. : 'But some of us are very tired and I am afraid our health may suffer.'

Table : 'No.'

Mrs. C. : 'Will you undertake that it shall not?'

Table : 'Yes.'

After about fifteen minutes, during which the table moved violently in every direction, Dr. C. said very decidedly : 'Friend, I think this sitting must now stop.'

A long pause. Then the table very slowly and reluctantly tilted 'Yes.'

(Signed)

EMILY G. COLLES.

Last Wednesday (October 19th) we again met for the same purpose. Our circle consisted of six persons—Dr. Colles (my brother-in-law), Mrs. Colles, E. G. Colles, E. S. Colles, myself, and one lady friend. My nephew also was present to watch proceedings, but only six sat at the table. Our hands were in contact with the table the whole time. We have not so far had any movement without contact. The table stands on four legs and measures 1ft. 8in. across and 2ft. 5in. in height. It is plain wood and without a cloth of any kind.

After we had sat for, perhaps, half-an-hour, the table began to rock violently, moving to and fro, resting on two legs at a

time. When this movement occurred we asked whether the Albanian was present, and we received the usual signal of three tilts in assent.

After this the table moved round at such speed that we could with difficulty keep pace with it; sometimes it spun on four legs, sometimes on one only, and sometimes it *walked* on two legs. This walking movement was most curious to watch. At the beginning of the evening we had expressed a wish that the table should walk across to my nephew, who was sitting at one end of the room. This it did, not when we mentioned it, but later, when the control seemed to have strong power over the instrument. It walked across to him and tilted as if bowing. The table then walked and twisted until it got to the other end of the room, which measures about 17ft. At this end of the room there is an ottoman, which stands 1ft. 3in. from the floor. Someone said, 'I wish it would get up there.' This it evidently meant to try and do, but the height was quite beyond the reach of one leg whilst the others were on the ground. We therefore put a hassock close to the ottoman and the table at once put one leg on it. Still, however, the ottoman top was out of reach. I then pushed up a chair, and the table took advantage of it almost at once, and succeeded in getting one leg poised on the edge of it. From this vantage point it was able just to touch the top of the ottoman with the other, but at the moment that it did so the leg on the chair slipped off on to the floor. Nothing daunted, however, the attempt was renewed until the table stood poised on one leg on the ottoman, our hands being, as they were all the time, on the upper surface of the table. It is difficult to convey to anyone who was not present the impression of an intelligent operator which was conveyed by these movements. I do not ever remember to have witnessed phenomena of table movements which, without use of the alphabet, seemed so suggestive of an intelligent agent. If I had seen the Albanian moving the table I could hardly have been more conscious of an intelligent personality at work than I was during the operations that I witnessed. It seemed quite natural to talk to him and ask him, as I did, if he had any objection to my sending an account to 'LIGHT'? The response was decided. I then added, 'I will try to write an interesting account of it, then.' Three decided tilts signified his approval, followed by courteous bows towards me. It may seem absurd to those who have never had experiences of the sort, that I should describe table movements as 'courteous bows'! I can only say this is what those movements seemed to me to express, and it was interesting to me to note how much an intelligent mind can express of its self and its character through such an inadequate instrument as a piece of wood.

Before we closed the meeting the table moved up to an armchair; we could not understand with what aim, but presently the lady friend who was with us, and who is clairvoyant, exclaimed, 'Oh, I see! there is an old lady sitting in that chair, with white hair, and lace on her shoulders, and wearing a cameo brooch, and also lace on her head.' My sister thought at once who it might be and asked, 'Is there anything in the room by which the table could indicate to us who she is?' Our clairvoyant friend did not recognise the old lady, who was unknown to her, neither did she know that her portrait was in the room. The table, however, at once moved across to the other side of the room, where the portrait hung. It was a portrait of Dr. Colles' mother. It does not represent her with lace on her head, but she was in the habit of wearing this, latterly. She passed over a few years ago.

The value of this movement is qualified, of course, by the obvious fact that our minds were aware of the direction in which the table should move to give us the desired indication, and I do not cite it as evidential; but, as a part of the whole experience of that evening, it is not without interest.

Can anyone inform me whether 'Wissvy' is at all like any Albanian name or word? Could we have involuntarily caused these movements? will naturally be a question which will suggest itself. I do not know. I can only record the facts and the impression they produced.

H. A. DALLAS.

## POSSESSION AND EXORCISM.

BY DR. BERKS HUTCHINSON.

In 'LIGHT' of July 10th, 1897, under the heading of 'Obsession, and Practical Spiritualism,' appeared an article written by myself, dealing with what was supposed by outsiders to be a case of 'a person possessed by the Devil.' At the urgent request of the then Vicar of St. Paul's Anglican Church at Southampton, in company with two other Anglican clergymen, I visited a family consisting of the husband and wife, then residing on the Island of Havant, for the purpose of diagnosing and, if possible, treating the husband's strange psychological condition. Those interested in obsession, and possession, by referring to the above-mentioned case, reported in 'LIGHT,' will find some interesting facts, dealing with very distressing cases, such as that reported in 'LIGHT' of October 15th under the heading of 'Investigating a Case of Spirit Obsession,' by your well-known and erudite correspondent, Mrs. Effie Bathe. At the opening Conversazione of the London Spiritualist Alliance on Thursday, October 20th, I happened to meet Mrs. Effie Bathe, to whom I expressed my great appreciation of her very interesting article, and told her a weird account of how the Cape Town Malay priests, by what may be surgically termed 'heroic treatment,' cast out the evil spirits that have possessed their people. For the information of 'Psychic Researchers' possessed of great temerity (*i.e.*, fearless of occult dangers which are often experienced in the presence of certain pathologically affected sensitives), I give the following method which my late father-in-law informed me the Malay exorcist-priests practised over thirty-five years ago at Cape Town, for which he would vouch, he being one of the white or European witnesses present on one occasion, and then bound by solemn obligation not to publicly reveal anything he had seen.

The Energumen, or the one possessed, was brought into a private room used for the occasion. In the centre of this room stood a lighted brazier, the light from which made all things quite visible. The several attendants, with their tambourines, on receiving the signal from the exorcist-priest, started playing or making rhythmical sounds in slow time. After a little time, in addition to the 'mantram,' or rhythmical sounds produced to bring on or induce a sort of hypnosis, the performers started chanting something—a sort of tune—to fit in with the 'mantram' tambourine music. This of course was, so to speak, putting on more psychological steam or fuel, in order to influence the subject to be operated on. After a little more of this proceeding they began a crescendo or gradually increasing sound (including the time of the music) until a climax was reached, by which time the performers had worked themselves into a feverish psychological condition, and the unfortunate subject, already bound, was writhing and howling, showing evident signs of being in the possession of the demon or evil spirit. The priest and several assistants then seized hold of the Energumen, or one 'possessed,' and forcibly dragged him near the brazier, and held his head within a very short distance of it, at the same time lashing him unmercifully, until he vomited out some offensive matter, supposed to come from his stomach. This is the symptom that the evil spirit has been cast out. Such cases with the early Christians required much fasting and prayer for treatment. The poor unfortunate, nearly half dead subject is now taken under the kindly treatment of the attendants, and in due time becomes a new man. In Mrs. Bathe's account of the symptoms of possession, manifested by her unfortunate subject, she writes: 'He felt the most sickening, churning vibrations within his stomach,' and again further on she writes: 'Whilst finally he (the possessed man) seriously asks: "Do you think Dr. Forbes Winslow would do me the favour (in a place where I could not be heard) to seize me securely, and then torture me to death so as to drive them out, kill them, or tame them somehow?"' From these extracts, out of Mrs. Bathe's letter, it appears perfectly plain to me that the possessed man, possibly influenced by his weak guardian spirits, has suggested the idea of the 'heroic treatment' necessary for his case. I have in my early days of psychic research treated 'possessed' and 'possessed' sensitives, in what to an ignorant

onlooker might appear a harsh and unkind way. Anyhow, I 'knocked the evil spirits' out of some of the possessed subjects.

This is one of the most unpleasant aspects of mediumship and spirit control, and I tell it very reluctantly. The truth must prevail.

## MEDIUMSHIP.

In 'La Nuova Parola' for October appears a long review of a work on 'Mediumship' recently published (in Italian) by Dr. Paolo Visani Scozzi. The author, after a long and dispassionate examination of the phenomena of mediumship, arrives at the conclusion that, by admitting the indefinite persistency of the human soul, the most complex and recondite mysteries of our consciousness are on the way to be explained, and we cannot treat as absurd the ideas held by so many philosophers from Plato and Pythagoras to St. Paul, Paracelsus, Leibnitz, Allan Kardec, &c. ; also, that it is permissible to extend and amplify the philosophical systems of antiquity, and the now remodelled psychology, on the two following bases: the survival of the personality on the dissolution of the body, and the possibility of the return of such individuality to earth conditions. The review in question uses the words 'reincarnation until all phases of human existence have been experienced.' But surely this does not follow from the phenomena of mediumship! Return to earth-conditions may, on the spiritualistic theory, take place in other ways. The spirit may become attached to a person in earth-life, whether or not that person is conscious of the fact. Again, the phenomena of mediumship may be said to offer direct proof (1) of the continued existence of the personality in another state; (2) of the possibility of the return of this personality, through the medium, to take a certain part in earth-life, that is to say, to communicate with those here, to give information and to express opinions, to act as teacher and instructor in spiritual matters. In these phenomena we have therefore to consider two things: the proof they afford of the possibility of spirit communication, and the truth and value of the information thus given. Some people seem to look entirely at the latter point, and to conclude that if the details given are not as definite as they had wished, the communication is therefore valueless. They forget that the *fact* that such communication can take place at all is the grand central point insisted on by Spiritualism.

## CONCERNING FRAUDS.

In the 'Philosophical Journal,' of San Francisco, Mr. E. J. Shellhouse has a few pithy words about the fear of frauds. 'There is fraud,' he says, 'in everything in which it is possible to practise it, and in which it will pay. Why are Spiritualists so sensitive about the theory of fraud? Is it not because they are not well grounded in their understanding of Spiritualism? We do not hear such a hue and cry in regard to the danger of our currency because of counterfeits, nor do we destroy genuine clothing because of shoddy. There is no more danger of Spiritualism being damaged by fraud than there is danger of anything that is genuine being damaged. We have full faith in a multitude of things in regard to which fraud is practised; then why should there be such a tempest in a teapot with regard to Spiritualism? There is as good, strong, and substantial ground for the verity of the science of Spiritualism as there is for any department of physical science. We do not call conventions and deliver lectures to convince people of the verity of chemistry, but to teach the science; yet we do these same things, not to teach Spiritualism, but to prove its verity.' We agree. The best way of showing our belief in a thing is to act as though no one doubted it. We shall make Spiritualism a power in the world by practising its teachings rather than by continually preaching its existence.

'YOGA'S DEFENCE FUND.—In reply to the appeal for funds made by 'Yoga' in 'LIGHT' of September 24th last, we received from a few friends in Nottingham, the sum of 31s., which we duly handed to Mr. C. Fricker, 'Yoga,' for which he desires, through us, to express his thanks to the kind donors.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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## Light,

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### THE DECEIVING SENSES.

I tell you we are fooled by the eye, the ear :  
These organs muffle us from that real world  
That lies about us ; we are duped by brightness.  
The ear, the eye, doth make us deaf and blind ;  
Else should we be aware of all our dead  
Who pass above us, through us, and beneath us.

—STEPHEN PHILLIPS.

This is perfectly true, but no one is to be blamed for it. We are 'fooled' by eyes and ears, and these organs do 'muffle us' from the real world that lies about us, but how could it be otherwise—at present? We are born into a world that is in every way limited to us by the five small doors and windows that we call 'our senses,' and we very naturally assume that we see all there is to see and hear all there is to hear. Perhaps also it may be true that for educational purposes, and for purposes of evolution, we see and hear all that it is desirable we should see and hear—at present; just as it is with children at school who, during school hours at all events, are shut out from the pleasant fields and the songs of the birds. What if we are all at school?

There is much in that question 'to give us pause.' 'One world at a time' is not an irrational programme, though it may be a limiting, a tiresome and a grievous one. Better than reincarnation, in the sense of a re-entry into the body for return to this planet, is the hypothesis that we are making the round of the worlds, for their educational and disciplinary uses: this involving limitations at every stage; the schoolroom, the lessons and the playground varying in every world, with senses to match, or with senses that determine the limitations necessary for each stage. But best of all is the supposition that on this planet a Human Race is being evolved, through Evolution and Heredity.

Ever from coarser to finer, ever from parts to the whole ;  
Ever from brute to the man, from the sense to the radiant  
soul.

If this is so, and if in any sense there is an Orderer, a Master, a Creator, who has this great Drama in hand, it is perfectly conceivable that, at each stage of the sublime unfolding, only the necessary senses should be awakened. The process, indeed, like all natural processes, may be a self-acting one; senses being awakened or made more sensitive just in proportion as the course of education proceeds; the higher and finer education producing higher and finer senses, or higher and finer grades of senses already acquired.

Or, to look at it in another way, it may be that, at different stages of the education of the Human Race, different senses may be called into play, to serve the need of the time. Thus it may not be altogether a matter of evolution that what we call 'the spiritual senses' are at any time active. Those senses, as distinguished, say, from the mechanic senses, may be developed and made specially active for the special purpose of receiving what we call a 'revelation,' or an inflowing of spiritual emotions, susceptibilities and ideas: this being followed, at a later date, by the partial closing up of the spiritual senses, and the awakening and intensifying of what we have called 'the mechanic senses': and this may be, and probably is, the case at the present time.

Of course there will be some who will escape the general fate, who are spiritually alert and sensitive, and whose mission it is to keep alight 'the sacred fire,' and to bear witness to that which is still present behind the veil. These are the seers, the fine artists, the poets, the prophets who, in varying tones, all say the same thing:—

I tell you we are fooled by the eye, the ear.

These are they who, like Wordsworth, dream of a past existence, who cry :

Our birth is but a sleep and a forgetting :  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.

What they really mean or feel is that the Race is asleep where once it was awake, and that therefore we are haunted with

Blank misgivings of a creature  
Moving about in worlds not realised.

Haunted too by 'shadowy recollections' which, notwithstanding all our forgetting, are yet 'a master light of all our seeing.'

Hence, in a season of calm weather,  
Though inland far we be,  
Our Souls have sight of that immortal sea  
Which brought us hither.

Perhaps, with the slow but unimpeded spiral movement of the Race, there will come again a freshening and arousing of the spiritual senses, and the bodily organs will not so densely 'muffle us from that real world' which surrounds and interpenetrates us. At all events, our faith in the great Orderer, Master and Creator, and in the absolute harmony of natural law, makes us confident that this will be so when the far-reaching purposes of Evolution require it.

Perhaps also,—who can tell?—in some far-off time, the inner senses, the spiritual insight, will be so far developed that the longing of the poet may be the vision of the people—the common inheritance of all; when the ear and eye will no longer 'make us deaf and blind' by making their disclosures the measure of our insight or the limit of our vision; when we shall be 'aware' of the presence of the so-called 'dead,' and know how true it is that in them we live and move and have our being, and that they live and move and have their being in us.

### POINTS WORTH REMEMBERING.

Dr. Funk, in reply to a critic, says : 'So keen an opponent of Spiritualism as Frank Podmore, in his book "Modern Spiritualism," is compelled to say :—

“Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely.”

‘Dr. Hudson, the most popular of all writers against the spiritualistic hypothesis, in his “Law of Psychic Phenomena” (p. 206), declares :—

“The man who denies the phenomena of Spiritism to-day is not entitled to be called a sceptic; he is simply ignorant.”’

## HOLY MATRIMONY.

A London daily paper recently opened its columns to a discussion on matrimony, and shortly afterwards was fain to close the correspondence, because, as was stated, the argument was not only straying from the point originally raised, but was degenerating into mutual vituperation of the sexes, and revealed an appalling amount of conjugal misery.

The blame for this may be thrown on human nature, on the marriage laws, on the state of society under modern civilisation, or on the individuals chiefly concerned; but as matrimony is a necessity of human nature, for the larger part of mankind at least, and modern laws and conditions are the outcome of human progress and experience, the culpability seems to be narrowed down to the individuals. As to the further question whether husband or wife is most to blame, this savours too much of discussions in the Garden of Eden and the nursery, where each says to the other 'You began it!'

In spite of everything that croakers may say, true matrimony is a high and holy institution. It is a blessed and glorious privilege, though all may not attain to it, to be able to share one's life with another, a true help-meet, each the helper and each the helped. The true love, companionship, and fellowship of man with woman, and of woman with man, is a thing not lightly to be dragged down into the dust of the highways, or to be made the subject of public discussion from an unappreciative standpoint. 'Holy,' 'sacred,' these are not too high words to be used of true matrimony, wherever it is found. In raising matrimony to the rank of a sacrament, the churches have only added their testimony to the inherent sanctity of its character; this all must admit, even though they may not take the conventional view of the essential nature of the idea of sanctity.

If a particular marriage be not in itself a holy union, no words uttered by a priest can make it so. If it is evident that God hath not joined two people, their union cannot claim to be a sacred one. Sanctity, holiness, these are words of spiritual import which we should do well to ponder, and see what they really convey; too often, they are very loosely used.

Sanctity and holiness may be regarded as two views of the same thing from different sides, like the offer and acceptance of a gift. Every act of consecration is in itself a recognition of a spiritual power or presence, to which the dedication is made. If the act be a contract between persons, this Power ratifies and seals the bond, and is expected to pursue and punish the one who breaks it. In all ages certain things have been regarded as dedicated to the Higher Powers; temples to the gods, tombs to the spirits of ancestors—an idea which survives in the commonest of all tomb-stone inscriptions. From the savage who declares his sacred enclosure as 'taboo,' to the bishop who consecrates a church, is no very great step as regards the significance of the act.

Marriage is such a contract, in theory at least; the contracting parties dedicate themselves to each other, before God and in the sight of the world, and they are 'taboo' to all others; but to judge by results, it would seem that the Higher Power does not always accept the consecration, or ratify it by His approval. On such marriages the seal of holiness is altogether wanting.

To turn now to the idea of matrimony which concerns Spiritualists, we may well ask, what is the significance of marriage as regarded from a spiritual standpoint? Is there a marriage of souls as well as a marriage of bodies? We cannot doubt for a moment that this is the true essence of marriage, and that without it the ceremony is a delusion and a sham.

We hold, in fact, that the spiritual man and woman are more enduring personalities than their corporeal manifestations. Many instances have occurred, even within common knowledge, in which a man and woman have been united in soul although laws and circumstances might forbid an outward marriage. And in our opinion such a soul-marriage is the highest and most perfect form of union possible. We do not for a moment say that it should be the excuse or pretext for relations which the world regards as questionable or scandalous; we say rather that when it occurs it is an indication that outward marriage is the true and natural relationship for the parties, if this be possible; while if not possible, this soul-marriage will be recognised as so satisfying in itself as to render outward union a secondary consideration.

When a man or a woman finds the soul-mate, and marriage ensues, then there can be no doubt whatever as to the sanctity of the union. They are not only dedicated to each other, but their union is as blessed as it is inevitable. Nor need this union necessarily take place on a high spiritual plane; enough that the soul of the one responds to the soul of the other, whether they be philosophers or plain, matter-of-fact, hard-working people.

That there is a difference of souls in some way corresponding to the difference in the sexes, appears evident, from the fact that even here we speak of persons as masculine or effeminate regardless of their outward sex. This difference is one of qualities, of faculties, and the union of thought gives birth to new ideas, through the powers of perception and intuition on the one side, and of imagination or the building up of thought-forms on the other. Generally speaking, it is assumed that intuition is a feminine quality, creation a masculine capacity; when the two are combined or balanced, in one individual, the less need is felt for the conjoint aid of the opposite element. As intuition depends on the power of receiving impressions from higher planes, while the creative faculty is exercised on its own plane, it is usually considered that woman is spiritually higher than man, and thus counterbalances her lack of physical strength. Hence the true marriage is founded on a recognition of mutual completion, mutual helpfulness. In this sense also, the True Woman, who has her spiritual senses awake to the hints from other spheres, is indeed a Ministering Angel to her true soul-mate, who is able in his turn to give practical effect to these intimations. Thus ever in the Ancient Religion is Creation in Manifestation the child of Creative Thought and Creative Wisdom.

Regarded in this sense, the highest aim of Woman is to be useful to Man, and the highest aim of Man is to be serviceable to Woman, and they twain are One in their works.

S.

## SENSITIVENESS OF PLANTS.

Professor B. Lefèvre, of the Gymnase at Saumy, Kharkoff, Russia, sends to 'L'Echo du Merveilleux' some observations which suggest that plants are capable of suffering from a sense of loss or bereavement when deprived of the society of others of their species or of human attendants. Mr. Lefèvre, who is highly sensitive, experienced one day, while watering the plants in his *salon*, a strange feeling of uneasiness and sadness. The same effect being again felt the next day, he noticed that one of five plants of *bromelia* was missing, and on inquiry found that his wife had given it to a friend and had omitted to mention the fact. He supposes that the sudden removal of the plant had set up in the 'aura' of its fellows a reaction similar to that which would be caused in a human being by the loss of a companion or friend, and that this was what he had felt on approaching the plants. At another time, on leaving home for awhile, he left about seventy plants in charge of a servant. On his return all were healthy except the four *bromelias*, which soon died in spite of all his care, although previously they had given no trouble and been quite hardy.

## GOETHE AS MYSTIC.

In 'La Lumière' for October, 'Dr. Lux' gives a careful summary, from various sources, of Goethe's genius and experiences as a psychologist and mystic. Not only do his writings give abundant evidence of his deep interest in these matters, but his life was almost a continuous experience of impression, intuition, and psychic powers of various kinds. At times he was seized with the uncontrollable impulse to write, and frequently he was as though in a state of trance or somnambulism; it was under this influence that many of his most inspired productions were written. In the intervals he was of a different mood; after a period of exaltation he suffered in health, became depressed and critical.

Goethe's impressibility was inherited from his maternal grandfather, named Textor, to whom some strange things happened. He dreamed one night that an alderman of the town council had paid him a high compliment and offered him his vacant chair. Very soon afterwards the alderman died, and Textor was elected to fill his place. A similar occurrence marked his election to the post of burgomaster. The messenger who came to Textor's house at midnight to summon him to a hastily-called sitting of the council to elect a new burgomaster, begged a candle-end for his lantern. 'Give him a whole candle,' said Textor, 'for it is for me he is taking this trouble.' In fact, Textor was elected to the vacant office the next day.

Textor's wife, Goethe's grandmother, was receptive to telepathic impressions, and was able to carry out the wish of a dying friend, which she divined by intuition. Old Textor had the peculiar power of influencing those in his neighbourhood, so that they became temporarily receptive to psychic impressions. Yet, with the exception of the poet, none of his children or grandchildren inherited his psychic faculties.

Among Goethe's own experiences may be mentioned his announcement of the earthquake of Messina; his meeting with his own double, dressed just as he was when he passed that way eight years later; his vision of servants sweeping in front of his house, and various other apparitions. Of some of his poems he said: 'I had not the faintest idea of them beforehand; they took possession of me, and required to be written immediately, so that I set to work at once to write them, as though by instinct or in a dream. In this somnambulistic state it often happened that I had before me a piece of paper placed slantwise, and that I did not perceive this until the end of the writing, or until there was no more room on the paper.' In writing to Schiller, on the occasion of the last New Year that they were both on earth, he automatically wrote the phrase, 'the last New Year,' and immediately tore up the paper, realising that it was a prediction of death for one or the other during the year. The music heard in Goethe's house after his death has given rise to much discussion.

Goethe was firmly persuaded of the existence of sympathy between inanimate objects, of the influence of minerals and stones, of the efficacy of the divining rod, of thought-transference and the power of the will. 'I know a man,' he said, 'who, without speaking a word, succeeded by a mere effort of his thought in reducing to silence a whole company engaged in lively conversation. We all have within us a sort of electric or magnetic force, and we exert, like the magnet, an attractive or repulsive influence.'

He also narrates the following experience: 'Between lovers, the magnetic force is particularly strong, and even acts at a distance. In my young days it frequently happened, during my solitary walks, that I felt a strong desire to see some girl I loved, and that I thought of her until she actually came to me. "I was seized with unrest in my little room," she would say; "I could not control myself; I had to come." Even then I firmly believed in a mutual influence, and that by a strong desire I could bring my loved one to me. I also believed that I was surrounded by invisible beings whom I invoked, asking them to lead her steps towards me, or mine towards her.'

It is scarcely necessary to say that Goethe was a firm believer in the after-life; he considered that this belief was a blessing to man, and that he who had it not was already dead,

even in this present life. He considered that it followed from the idea of activity; to the being who is active up to the end of his present existence, Nature owes another existence in which to continue that activity. The destruction of spiritual forces is repugnant to Nature, who does not act thus with regard to matter or physical forces. The earth is a temporary abode, a school for the education of spirits; the divine impulse acts on superior natures, drawing them on, and elevating the inferior ones. 'Every remarkable man,' he said in 1828, 'has a certain mission to fulfil. When it is accomplished, he has not to return to earth in this form, and Providence assigns him another task.' A noble doctrine, this Gospel of Activity!

## A CONGREGATIONALIST ON SPIRITUALISM.

A correspondent at Aberdeen sends us a report of a sermon by Rev. Dr. Stark, senior minister of the largest Congregational Church in Aberdeen, or even in the North of Scotland, on 'Spiritualism, what is in it?' :

'Dr. Stark in the course of his remarks said there were few things more pathetic and suggestive than the persistency with which mankind in all ages and in all lands, even in the deepest moral estrangement from God, had tried to keep up a connection of some sort, legitimate or illegitimate, with the spiritual world. The heart and conscience might be so far lost to the higher world, not so the imagination. There was nothing, indeed, more startling in these modern days than the revival of beliefs which they had labelled long ago as superstitious and contemptuously dismissed as unworthy of the acceptance of persons of ordinary intelligence. Magic, second sight, ghosts, thought-transference, they had come to think belonged to a past in which they were buried, never again to be raised from the dead. But the spiritual world did not lightly let go its hold. The soul had wings as well as feet, and needed room for expansion.'

After alluding to the unconscious faculties of the mind, and deprecating too great hurry in bringing in the spirits to explain everything, the speaker proceeded:—

'And yet they were not to rush from the one extreme of credulity to the other of "mechanical rationalism." There were things in Heaven and earth not even dreamt of in any philosophy that had yet been formulated. They were all aware that there was abundant evidence in Scripture for the belief that unseen beings had access to our spirits for good and for evil. Did we make enough of the doctrine of angels? Were we sufficiently assured by the intimation that they were "sent forth to minister to the heirs of salvation"? How often, too, were we warned, particularly in the New Testament, of evil spirits who sought us for our hurt? "The Devil and his angels," the "Prince of this world," "Principalities," "Powers," the "Rulers of the darkness of this world," "Wicked spirits in high places" were all said to be arrayed against us. The New Testament was full of a Spiritualism of a kind, and their business was to inquire whether what bore the name as a wondrous thing was of the same character. It was certainly not inconceivable in itself; it was not necessarily against the nature of things as known to us that the spirits of the departed should haunt the scene of their former existence.'

In conclusion, Dr. Stark said that it would be their business in subsequent lectures to endeavour to ascertain how far Spiritualism had substantiated its claims to be regarded as an addition or auxiliary to the Word of God.

In a subsequent address the reverend gentleman contended that the 'messages' that came through mediums were 'the offspring of delusions,' that 'there was something artificial and morbid in the whole thing,' and, while he believed, as Scripture taught, that some inhabitants of the upper world had access to human beings for their good, such mystical experiences 'were very different from attempts to force the hand of God by the strained and violent use of the natures given to us.'

ROCHESTER.—An inquirer would be pleased to meet with Spiritualists in Chatham, Rochester, or Brompton, Kent.—Address, 'W. B.', office of 'LIGHT.'

CAMBRIDGE.—A valued correspondent writes: 'Will you kindly ask, in "LIGHT," for the address of any Spiritualist in Cambridge whose acquaintance a young man, just gone there to teach in a Board school, could make?' Letters may be addressed to 'H. T.', office of 'LIGHT.'

## COMBINATION IN DEVELOPMENT CIRCLES.

The late Mr. Richard Harte, with his practical sense, once suggested, in an address before the London Spiritualist Alliance, that a useful work required in our movement was an organised arrangement to hold development circles all over our country at the same date and hour. He pointed out how that plan had once been tried in America with great success. There is no doubt that a great stimulus of psychic energy is given to the sub-consciousness when the mental consciousness feels the fact of comradeship and united effort. The inflow of spiritual gifts is of the nature of an 'infection,' and a united effort in psychic aspiration is of similar efficacy to that in prayer or conversions.

It has occurred to me that we might make a little beginning in this direction by asking other societies in London or the provinces, or even the Colonies, to arrange for the holding of development circles at the same times as those directed by me at the Alliance rooms as announced in 'LIGHT'—being as a general rule every Thursday fortnight from November 3rd, at 5 to 6 p.m. Those with longitudes different from that of Greenwich can rectify the difference of time so as to synchronize. Also isolated individuals in any part of the world, seeking development of gifts in their own privacy, might, with advantage to themselves and us, join in this combination of times. In spirit life, sympathy and psychic union make proximity, and distance of space has nothing to do with the interchange of psychic comradeship and communion. A postcard addressed to me at 'LIGHT' Office is all that will be required to let us know who are joining in our endeavours for self-improvement.

If we make this humble beginning on our plane, I have no doubt it will attract attention on the other plane, and perhaps Richard Harte—if he is not exploring Thibet or Timbuctoo or otherwise usefully engaged—may help our organisation with a corresponding one on his side—an organisation of spirits wanting to find instruments of utterance on earth. They will now know, at least, when and where to come to us for this purpose.

I may add that some of us, this last summer, have started a Guild of Consecrated Mediumship for the purpose of united aspiration and expression of comradeship. All that is necessary to join this Guild is to enlist each our own selves and to give a certain fixed moment of time for the inward expression and realisation of the above feelings. The time that we have fixed for this is the first Saturday of every month at any time or all the time between 8 and 9 p.m. But any other time may be selected by those enrolling themselves. Outer avocations at those hours need not be interrupted, as the expression of the inner life can go on contemporaneously with the outer, unless the latter happens to be very absorbing and distracting.

Persons wishing to join this Guild should please note how to effect their membership themselves. I am not the secretary of the Guild—the registers are kept by workers and leaders on the other side. I cannot undertake to answer any letters on the subject, as my correspondence is already too exacting, but I shall be glad to hear if any friends like to acquaint me with the fact that they have joined the Guild.

FREDERIC THURSTAN.

## OBITUARY.

At Eslington-terrace, Newcastle-on-Tyne, on October 21st, Mr. William Hunter, aged eighty, entered the higher life. On the following Monday a large concourse of friends and the general public assembled at St. Andrew's Cemetery, where the Rev. F. Walters, Unitarian pastor, conducted the funeral service in a reverential and solemn manner. Mr. Hunter was for a long period a prominent and successful business man, and was rescued from agnosticism by a careful study of spirit manifestations in the early seventies, in association with the late Alderman Barkas and many other prominent citizens, who pursued their investigations with admirable caution and discretion which even the Psychical Research Society might emulate, and were eventually rewarded with 'full-form manifestations' under such rigid and exact test conditions that doubt was out of place. Mr. Hunter leaves a widow, son, and daughter, who were also identified with his spiritualistic researches.

W. H. R.

## THE REVIEWER REVIEWED.

By J. M. PEEBLES, M.D.

The reviewer of 'Demonism and Spirit Obsessions,' in London 'LIGHT,' by 'An Old Medium,' writes in a clear, lucid style, and behind his criticisms I psychologically sense a conscientious royal nature. He may proceed.

Doubtless, space will be accorded me in 'LIGHT' to quite fully review my reviewer in the future. The simplest justice demands it. And having these thirty years known the innate goodness, the keen sense of right, and the loyalty to principle that has and does characterise the Editor of 'LIGHT,' I feel sure of the privilege of a fair hearing.

Now then, as this reviewer puts upon the witness stand Hudson Tuttle, quoting lengthy paragraphs from him, I propose to do the same. 'All spiritual beings,' wrote Mr. Tuttle, in the 'Progressive Thinker,' 'were once human beings; and, passing through the gateway of death, they were as good and as evil as they were here, no more, no less. Whenever they return and manifest their identity we note the individual characteristics retained and carried with them into their spiritual lives. The lover of falsehood and deceit, the envious and hating, retain those qualities until eradicated by years and ages of advancement.'

Agreeing so far so nicely with Hudson Tuttle, I propose to keep him on the witness stand. In 'Medium and Daybreak,' London, March 11th, 1894, Hudson Tuttle gives a vivid account of his own obsession. I abbreviate a trifle to save space. 'I was sitting,' writes Mr. Tuttle, 'with a circle of friends around a large table, the moving intelligence of the table claiming to be an Indian. Automatically my hand, holding a piece of chalk, drew a grotesque portrait of the Indian, my father remarking that the sketch "looks like Satan." Instantly, my mind, turning from light and pleasant thoughts, was changed to fierce and unutterable hatred. Anger turned the light to blood-redness, and to kill was an uncontrollable desire under which I threw the chalk with the precision of a bullet, hitting the offender' (his father) 'in the centre of the forehead with a force which shivered the chalk to pieces. Had it been larger serious consequences would certainly have resulted. . . . I could not escape the terrible influence of this séance for the evening. . . . The study of this séance showed me the danger (mark these words, *the danger*) which menaces the sensitive, and gives the key to a class of crimes (mark the phrase, *a class of crimes*) which hitherto had remained inexplicable.'

Think of it! Hudson Tuttle under this obsessing influence was raised to the point of 'bloody-redness,' which was accompanied by an '*uncontrollable desire to kill*.' Surely, this was a 'terrible influence,' and a practical exemplification of obsession, a terrible obsession in the case of Hudson Tuttle. My reviewer is at liberty to adduce other similar witnesses.

Battle Creek, Michigan, U.S.A.

## EVOLUTION NOT WHOLLY MATERIAL.

'The Sunflower,' published at Lily Dale, N.Y., contains an interesting article on 'Life's Evolution,' which, although the vision it describes seems somewhat crude, is yet suggestive of a truth which we are apt to forget when we talk about evolution. This word undoubtedly denotes a process into which spirit enters largely; the direction and progress of evolution are not determined merely on the material plane. This is abundantly shown by the fact that evolution is not blind; that something more than mere automatic selection of the fittest by reason of strength or ferocity has been at work; while the ordinary theory of preservation of chance variations, which happened to fit in with surroundings, leaves far too much to good fortune, and renders the improvement of a given race dependent on the survival, in spite of countless dangers and chances of destruction, of the one particular variation and its posterity, which increase and multiply to the exclusion of the older forms. May not evolution be considered as produced first in a world of spiritual counterparts, and impressed on the material form by a steady influence affecting successive generations?

S.

## A PREMONITORY VISION.

'Le Phare de Normandie' publishes the following story with regard to the death, in a duel, of M. Armand Carrel, a prominent literary man. The date is not given. The narrator says:—

'I was dining with M. and Madame Carrel; one other person was present. As we were talking, Armand Carrel became suddenly grave, as though from some unpleasant thought. In reply to our questions, he told us of a vision he had had during the previous night, which had made a great impression upon him.

'He was at work on a history of the Empire, and had had a bed made up in his study, in order to resume his labours as soon as it was light. In the middle of the night he awoke, without any apparent reason, and saw standing beside him a figure dressed in mourning, who was sobbing bitterly. He recognised his mother, who lived at Rouen. He asked her why she was in mourning—whether his father was dead; but she replied, "It is for you, my son, that I wear mourning," and disappeared.

'Hastening to his wife's room, he found her also trembling and in tears; she had had a similar vision. The morning after the dinner he fought a duel, and in five days was no more: the prediction had been fulfilled.'

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## Aorist and Perfect—and Another Matter.

SIR,—Allow me to quote, nearly in full, the paragraph from the Revisers' Preface, partially cited by Mr. Girdlestone ('LIGHT,' October 22nd), on the translation of the Aorist.

'There are numerous cases, especially in connection with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it would not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary.'

The careful reader will note the qualifications which Mr. Girdlestone would apparently dispense with. Moreover, I should infer, from the single instance that has caught my eye, that when the revisers rendered an aorist by our present perfect they treated the Greek tense either as a mistake, or as belonging to a wrong text. Thus, in verse 24 of the 17th chapter of St. John, they have thrown the aorist, *ἔδωκάς*, into the margin, and substituted in the text the perfect, *δέδωκάς*. They had often different text readings before them, but had in general to follow that 'presumed to underlie the Authorised Version.' As there was not space in the margin for specification of all the alterations adopted, 'they put a list of these readings into the hands of the delegates and syndics of the Oxford and Cambridge University Presses, in order that they might be brought in one way or another before the public.' The result was 'a continuous Greek text,' in which 'whenever a Greek reading adopted for the Revised Version differs from the presumed Greek original of the Authorised Version, the reading which it is intended to displace is printed in the text in a thicker type, with a numerical reference to the reading substituted by the revisers, which bears the same numeral at the foot of the pages.' (From the Preface to the work in question, edited by F. H. A. Scrivener, M.A., &c., 1881, to which I have referred, and which I would recommend to Mr. Girdlestone, if he has not already seen it.)

With much more confidence can I treat as a fallacy the argument of the second paragraph of Mr. Girdlestone's letter. He confounds reincarnation with the religious doctrine of regeneration, suggesting that it was the former which Christ must be supposed (by reincarnationists) to inculcate in the proposition so strange to Nicodemus! I recall only one unlucky defence of reincarnation in which that enormous blunder is committed. The re-birth of which Christ spoke is just that which *exempts* from all further reincarnation, giving a divine and eternal embodiment. Does Mr. Girdlestone suppose that

reincarnationists can have no religious science or philosophy, and have no other idea of birth or body than such as belongs to material conditions? But I must not pursue this topic now, beyond a protest.

C. C. M.

## The Prosecution for Palmistry.

SIR,—I read in the daily papers the report of the cross-examination by Mr. Gill of Mrs. Katherine St. Hill, the president of the Chirological Society, with much appreciation of the dignified common-sense shown in her answers. One can scarcely say as much for the questions put to her.

The real question involved is not whether the Keiros can tell a woman how many children she will have, but whether palmistry itself is a legitimate branch of knowledge or merely a silly superstition and fashionable fad. But even were it only the latter, why is our freedom of action to be interfered with, simply in order to boom a certain newspaper? Palmistry, even if it be a folly, is not a very expensive one, and we need far less protection against palmists, who only *predict* accidents through riding and driving, than against the daily increasing number of motorists, who break our legs and arms or necks, as the case may be, and generally dash off without even picking up the pieces! The palmists have come amongst us, and some think that, like the motorists, they have 'come to stay.' So let us be thankful that they are far less expensive and much less dangerous to the public safety and well-being than the latter.

No bazaar is complete nowadays without palmists, professional or otherwise—they haunt the reception-rooms of every popular hostess. It is an open secret that not only members of the aristocracy, but royalty itself, have not been proof against the fascinations of the mysterious and the occult. Medicine is considered a legitimate profession, although there are numerous quacks and incompetent persons (as is, no doubt, the case in palmistry), but we do not engage counsel and empanel a jury to decide, in the case of a doctor who has had failures, whether he is a competent and honest man and knows anything of his trade. If I choose to spend a guinea on an incompetent palmist, why am I to be protected and why is he to be imprisoned or fined? I might have spent the guinea on a set of the false teeth so freely advertised at this price, and probably with far more disastrous results; but no one would have protected me by imprisoning the dentist! If we are so unfortunate as to fall into the hands of an incompetent quack who takes our money and injures rather than helps us—well, we buy our experience, and know better next time.

There are straightforward and honest palmists, as there are straightforward and honest doctors, and no one who has taken the trouble to investigate palmistry in any *thorough* manner has any doubt on this point. But the police inspector is not the most competent critic where questions involving some knowledge of the human mind and its possibilities are concerned. Surely the time has come to take these matters seriously now that our scientists have given us an honourable example? When men like Sir Oliver Lodge, Sir William Crookes, Professor Barrett, Professor Richet, and other first-class scientists, &c., have come forward to testify to the existence of phenomena which cannot be accounted for by any normal and known laws, it is a little late in the day to send round police inspectors to decide upon the possibility or otherwise of any part of the human frame bearing marks of our characteristics, temperaments, and, therefore, in nine cases out of ten, of our destinies?

If palmistry is to be condemned as an illegitimate study, physiognomy, of course, must follow in logical sequence. Yet there is not one of us who is not judging his fellow creatures through the latter every day of his or her life, and being warned against trusting those who show marked indications of something which the study of physiognomy has taught us to associate with an unreliable or untruthful nature. The real question, as I have said, is not whether the Keiros or Yoga are competent exponents of their science. That is merely the question whether Dr. —— is or is not a competent doctor, and the answer to this may be as varied as the number of his patients. The real issue we are trying is, Are we to put the clock back a hundred years and become hopeless obstructionists by making it a legal crime to study anything beyond the evidence of our present five senses?

For if we wish to study palmistry we must have experts who have devoted a lifetime to this branch of knowledge, and who have mapped out the country so far as they have explored it. Would M. Desbarrolles have produced his standard work on the subject had he lived in a country where Mr. Gill and a police inspector and a lady detective had power between them to seize all his papers and possibly condemn him to imprison-

ment? By these methods all advancing knowledge has been crushed in the past. Are we going to submit to the same tactics now? Galileo's dungeon was probably more unpleasant than a modern prison, and he had not the option of a fine nor the chance of being 'bound over' to make no further discoveries. But this is not much to boast of in the way of progress—in three hundred years!

I may add that although I have only seen Mrs. St. Hill once, and that many years ago, she gave me within five minutes two facts so accurate, so intimate to myself, and so unique, both as regards their truth and the time of occurrence, that I have no hesitation in saying that she is certainly one of the 'competent practitioners.' Yet a police inspector might find her wanting, or even an intelligent friend might come away disappointed. We know very little of the laws of medicine, still less of the laws of mind. And it is no more remarkable that a doctor should succeed brilliantly with one patient and fail conspicuously with another, than that a professional palmist should do the same.

E. KATHARINE BATES.

#### Diagnosis by Mr. Spriggs.

SIR.—Having recently had the opportunity of submitting myself to the diagnosis of Mr. George Spriggs, at the rooms of the London Spiritualist Alliance, I beg that you will allow me to state that I was very greatly impressed by the complete accuracy of the reading of my state of health. My physical condition is a peculiar one, arising from causes which require considerable explanation when consulting an ordinary physician, as I have from time to time had occasion to do, yet without gaining from them much information that is of practical use to me. In particular, the precise nature and present importance of the results of an accident which occurred many years ago, have always been a matter of doubt to the doctors.

Mr. Spriggs' diagnosis, as is well known, is given under the control of a spirit who is able to perceive the state of the internal organs of the body, and to express what he sees, through Mr. Spriggs' mediumship. The judgment, in my case, was given with promptness and decision, exactly as though the innermost fibres and tissues of the body lay open before the speaker. The nerves, for instance, were described as healthy in appearance, although insufficiently nourished. With regard to what had taken place in the interior of a bony cavity, where no surgical examination could possibly be made on the living subject, he gave me a prompt assurance which no ordinary physician had ever been able to arrive at. In every case he drew a clear distinction between permanent structural defects and nervous weakness, which could be remedied. Actual disease he said was absent. All the statements made by Mr. Spriggs, or rather by his control, were such as upon reflection I believe to be precisely correct. Some of them were not in accordance with my anticipations, but in these cases a question elicited a frankly-given explanation which brought the original statement into line with my own observations, and rendered it fully acceptable. Remembering that correct diagnosis is the prime essential to correct treatment, and that more medical errors arise from incorrect diagnosis than any other cause, I cannot but conclude by expressing my opinion that Mr. Spriggs is capable of rendering services of incalculable value to all sufferers from obscure or doubtful affections.

JOHN B. SHIPLEY.

#### A Theory of 'Levitation.'

SIR.—I have lately been re-reading Home's interesting work, 'Incidents in My Life.' In it there is graphically described, by a witness, the very remarkable phenomenon known as 'levitation'—or the raising of the human body into the air without physical force—Mr. Home having been the object raised.

It is conceivable that there are more ways than one of accomplishing this result. I wish, sir, with your kind permission, to put before your readers a theory which I have thought out for myself, one which may account for the *modus operandi* of the manifestation. I hope that some experienced reader of 'LIGHT' will kindly inform me how far, if at all, this theory coincides with known facts.

The living human body is surrounded by an 'aura,' which is inseparable from it. Though invisible and intangible to men in the flesh, this 'aura' may be both visible and tangible to spirit people. Now, if these latter can touch the (to them) solid 'aura,' surely they can lift it. If they can lift it, the physical body being inseparable from it, they must inevitably raise or 'levitate' along with it, the physical body. It appears to me that this theory covers some, if not all, of the objections to the possibility of 'levitation.'

Bridlington.

ALFRED DIXON LORD.

#### Intra-Atomic Energy.

SIR.—With regard to the effect of radio-active bodies in the séance-room, I think that the position taken by the guides who control séances is to some extent the reverse of that suggested by your correspondents 'H. A. D.' and Mr. Herbert Priestley. The fact that they do not object to metals of low atomic weight, while radium has a very high one, appears to me to show that radio-activity has a destructive effect on attempts at materialisation; that it is therefore shunned for the same reason that strong light is avoided. I do not fully understand the reference on p. 483 to the metals of low atomic weight as those which most readily become radio-active; but there is evidently a distinction here between *becoming* and *being*. It is the more complicated systems of electrons, in the atoms of high atomic weight, which have a tendency to instability and to discharge the various emanations which have been observed; and I suggest that, so far from being useful to the spirit-artificers, radiations, like other powerful vibrations, interfere with their processes, just as shaking the table will prevent any delicate constructive work from being carried on.

S. G.

#### 'Are Obsessions Due to Demons?'

SIR.—I note in an article in 'LIGHT' of October 22nd, 'Are Obsessions due to Demons?' a statement that 'Possession never occurs except in such subjects as have heard of it already, and believe in the reality of its existence.'

My testimony is the reverse. I never believed in possession until I was violently dispossessed of the evil spirit; then a lot that had been dark to me became light. I never deemed Spiritualism worth notice or investigation until that event took place. It never crossed my mind that I was possessed with an evil spirit until I had the most objective demonstration. I submit that your contributor's argument is a fallacy; so also is his statement that man's will is strong enough to stand alone. I can only say that this is not so, and that unless one gets a better spirit in the place of the one cast out, man cannot stand alone; the former spirit will come back and make his state worse than the first: for corroboration see Matt. xii., v. 42-45.

I am looking forward to reading Dr. Peebles' book when I can get a copy, and quite anticipate that I shall be more in agreement with his conclusions than your contributor.

J. W. M.

#### A Suggested New Mission.

SIR.—We have missionaries in attendance at our police-courts, and all sorts of agencies for assisting persons in trouble or distress, but there is still one field of helpfulness which does not appear to have yet been tilled. Nothing is more common than to read of persons making applications to magistrates for assistance in, or protection from, supposed imaginary woes or enemies, and, as a rule, such applicants receive scant consideration or courtesy, being all too hastily dismissed as insane. A case in point has just been given in the newspapers, which report an application by a lady to the magistrate at the West London Police-Court. This lady complained that she was 'being hypnotised,' and, in reply to questions put by Mr. Lane, explained that 'she had seen the magnetism all over the house,' and that the so-called 'magnetism' took the form of 'pictures and writing.' I need hardly say she got no help at the hands of the magistrate, and that by nine out of ten of the persons present in the court she would most probably be looked upon as a woman suffering from a ridiculous hallucination. The probabilities are, however, that this lady has suddenly developed the clairvoyant faculty without understanding the nature of the phenomenon, and it occurs to me that if magistrates were provided with the names of persons willing to investigate such cases, and to instruct the applicants as to the source and nature of such manifestations, we should have advanced another step on the road to civilisation. Even in the eyes of her relatives, this poor lady will doubtless appear a lunatic, yet may be as sane as the magistrate himself! How many persons have been relegated to lunatic asylums on the strength of just such a pathetic appeal for help or sympathy, especially where there happen to be money or property, and greedy or impatient relatives! We can quite sympathise with the busy magistrate, ignorant of any spiritual phenomena, and can understand his intolerance, but cannot the victims of their own unconscious lucidity find Samaritans to explain to them the real source and meaning of the manifestations which appear so distressing, because not understood? I shall be quite willing to take up this work of charity and goodwill if no better qualified exponent of psychic matters will volunteer. It seems to me that here is a distinctly good and useful work to be done, which will cost no one anything

but a little time and goodwill, and that half an hour's interview with a competent psychic might bring peace and a true understanding of the nature of such visitations to many a troubled mind.

BIANCA UNORNA.

5, Redesdale-street, Chelsea, S.W.

### SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

**BATTERSEA PARK-ROAD.**—**HENLEY-STREET.**—On Sunday last Mr. J. McKenzie's address on 'First Steps in a Good Life' was well received. Mr. R. Boddington presided. On Sunday next, Mr. W. E. Long, trance address.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—On Sunday last there were excellent attendances at both services. The evening teaching on 'Christ and the Church' was well received. On Sunday, November 13th, at 6.30 p.m., the Rev. F. O. Matthews will speak and give tests. The Sunday morning circle meets at 11 o'clock.—W. E. LONG.

**HACKNEY.**—**YOUENS' ROOMS, LYME-GROVE, MARE-STREET.**—On Sunday last we had with us those earnest workers, Mr. and Mrs. Roberts, the latter of whom gave a good address on 'Spiritualism.' Mr. Roberts conducted an after-circle with happy results. On Sunday next, at 7 p.m., Mr. Robert King, 'Astrology.'—H. G.

**SHEPHERD'S BUSH.**—73, BECKLOW-ROAD, ASKEW-ROAD, W. —On Sunday last, Miss Porter being unwell, Mrs. Atkins gave very successful illustrations of clairvoyance. Mr. Edward Burton took the first part of the service. On Sunday next, at 7 p.m., Miss Maryon, address and clairvoyance. All seats free. Visitors heartily welcome. Public circle at 8 p.m. on Thursday.—E. B.

**PECKHAM.**—**CHEPSTOW HALL, 139, PECKHAM-ROAD.**—On Sunday morning last Mr. W. Burton and Mr. Barton gave interesting answers to questions. In the evening, Mr. J. Butcher chairman, our president, Mr. W. Ray, gave an instructive address on clairvoyance, which was much appreciated. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. J. Pettitt.—V.

**BALHAM.**—4, STATION-PARADE, HIGH-ROAD.—On October 25th three new members were initiated. On Sunday last, morning and evening, Mr. George Morley, under control and in the normal state, gave addresses and clairvoyance, and also answered questions. On Sunday next, at 11 a.m. and 7 p.m., 'Faithism: Its Relation to Spiritualism,' will again be dealt with. Questions invited.—W. E.

**FULHAM.**—**COLVEY HALL, 25, FERNHURST-ROAD.**—A week's mission was begun on Sunday last, when Mr. E. S. G. Mayo gave addresses of a high order, morning and evening, on 'A Search for God' and 'A Voice from the Dead,' which were well received. On Monday evening last the Rev. F. O. Matthews, after a beautiful address, gave twelve tests of a very striking character to a crowded audience.—W. T.

**CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.**—A fortnight's mission with the Rev. F. O. Matthews has been very successful. His addresses were excellent, and his clairvoyance unique. We regret that so many late comers were refused admission, but our hall only accommodates 380. On Sunday next, at 11 a.m., circle for free healing and clairvoyance. At 7 p.m., Mr. John Lobb. Thursday, at 8.15 p.m., Mrs. Boddington, clairvoyance. Silver collection.—B.

**CAVENDISH ROOMS.**—51, MORTIMER-STREET, W.—On Sunday last Mr. J. W. Boulding delivered an address entitled, 'Wanted, a Fact,' in his usual brilliant manner, which always charms the hearts of his hearers, and called forth many marks of appreciation from the audience. Madame Beaurepaire beautifully rendered a solo entitled, 'In the Chimney Corner.' Mr. Fred Spriggs presided. On Sunday next, at 7 p.m., Mr. J. J. Morse, trance address.—S. J. WATTS.

**CHISWICK.**—**AVENUE HALL, 300, HIGH-ROAD.**—On Sunday last, at the morning circle, one of the mediums gave a satisfactory trance address upon 'God is Love.' In the evening Mr. D. J. Davis's address on 'Until We Meet Again' was much appreciated. On Monday last, at the Town Hall, Mr. E. S. G. Mayo's masterly address on 'Bibles and Revelation' was followed by several questions which were satisfactorily dealt with. On Sunday next, at 11 a.m., open circle; at 7 p.m., Mr. Ronald Brailey. On Monday next, at 8 p.m., Town Hall (see advertisement). On the 14th inst., Mr. John Lobb.—R. S.

**LEYTON.**—22, BELMONT PARK-ROAD.—On Sunday evening last Miss A. J. Chapin, after an instructive trance address on 'Religion, Ancient and Modern,' gave several spiritual messages. Subject on Sunday next, 'The State of the Soul before and after Death.' Séance on Fridays at 7.30 for 8 p.m.

**BRIGHTON.**—**BRUNSWICK HALL, BRUNSWICK-STREET EAST.**—On Sunday last Mrs. Checketts gave good inspirational addresses both morning and evening, the latter being followed by answers to questions by Mrs. Russell-Davies, who will, in all probability, occupy our platform next Sunday evening.—A. C.

**PLYMOUTH.**—**BANK-CHAMBERS, BANK-STREET.**—On Sunday last Mrs. Trueman gave an excellent address on 'Life after Death.' Mrs. Ford's clairvoyant descriptions were very good.

**PLYMOUTH.**—**108, GRENVILLE-ROAD.**—On Sunday last Captain Greenaway addressed a crowded meeting on 'Power from on High,' and Mrs. Evans gave clairvoyant descriptions. Our meetings are crowded, many being turned away.—W. E.

**PLYMOUTH.**—**ODDFELLOWS' HALL, MORLEY-STREET.**—On Sunday last Mr. Blamey gave an excellent discourse, and Mrs. Short gave clairvoyant descriptions to a large and appreciative audience.—A. W. C.

**PORTSMOUTH.**—**LESSER VICTORIA HALL.**—On Sunday last stirring lectures were delivered by Mr. Geo. Cole, morning and evening, on 'Can Man Sin against God?' and 'Modern Spiritualism and Ancient Spiritualism.'

**CATFORD.**—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Spiritualism: Its Religion.' A good after-circle was conducted by Mr. Love.—R.

**WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.**—On Tuesday, the 25th ult., at our monthly circle, Mr. Pettitt, Miss Porter, and Miss Venning gave some helpful messages and descriptions.—A. W.

**STRATFORD.**—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. Tayler Gwinn, Miss Violet Burton gave a trance address on 'The Spiritual Love of Life' to an appreciative audience.

**TOTTENHAM.**—193, HIGH-ROAD.—On Sunday evening last Mr. J. Adams gave an interesting address on 'The Temptations of Jesus,' and replied ably to several questions. Mrs. Podmore conducted a successful after-circle.—N. T.

**SOUTHAMPTON SPIRITUALIST ASSOCIATION.**—On Sunday last Mr. E. Oaten, president of the Portsmouth Society, delivered a stirring and eloquent address on 'Preparation for the After Life.'—H. P.

**GLASGOW.**—2, CARLTON-PLACE.—On Sunday last, at 2.30 p.m., Mr. Mackintosh, who has been a healer for a number of years, made some startling statements about healing, as to how patients are cured. Mr. Duncan gave good clairvoyant descriptions.—M.

**FOREST HILL.**—99, DEVONSHIRE-ROAD.—On Sunday last Mr. J. Timson spoke well on 'Religious Facts and Fancies,' and was much appreciated. Mr. Turner gave a short address and clairvoyant descriptions, a remarkable test case being thoroughly recognised.—T.

**NEWCASTLE - ON - TYNE.**—**TEMPERANCE INSTITUTE.**—The weeknight meetings have been successful. On Sunday evening last Mr. Lashbrook delivered a stirring address on 'The Gospel of Art according to Ruskin, or the Secret of the Beautiful,' to a large audience. Harp solos, kindly rendered by Mr. Orton, were much appreciated.—W.

**STOKE NEWINGTON.**—**GOthic HALL, BOUVERIE-ROAD.**—On Sunday last, Mr. J. J. Morse, after a reading on 'Life is What We Make It,' dealt with 'Reincarnation,' tracing the origin of the idea and giving clear reasons for its non-acceptance. In the evening Mr. Morse, after a reading, 'Which are You?' held the audience with a fine address on 'Salvation and Judgment in the Light of the Spiritualist Philosophy,' and the choir sang 'Ye shall dwell in the land.' (Stainer.) Mr. Morse will visit us on the 27th inst., before he leaves for America. (See advertisement.)—A. J. C.

**SOUTH-PLACE INSTITUTE, FINSBURY, E.C.**—On Wednesday, October 26th, under the auspices of the Union of London Spiritualists, the Rev. F. O. Matthews gave remarkable evidences of his clairvoyant power. Sixteen manifestations were given by him, fifteen of which were immediately recognised. A large audience listened with great interest, and the sceptic was nonplussed, if not convinced. Mr. Matthews gave his services to the Union entirely gratuitously. Mr. W. E. Long, of Camberwell, carried out the seating arrangements in an admirable manner. On the platform were the president of the Union, Mr. G. Tayler Gwinn, the treasurer, Mr. J. Adams, Mr. R. Boddington, Mr. J. Lobb, and others, and the financial success of the meeting was well assured.